

06531
7428
1891



THE
INAUGURAL ADDRESS

—OF—

Rev. J. A. Peters, D. D.,

—IN—

RICKLY CHAPEL,
HEIDELBERG UNIVERSITY,

TUESDAY, JUNE 16, 1891.



THE
INAUGURAL ADDRESS
OF
REV. J. A. PETERS, D. D.,
IN
RICKLY CHAPEL,
HEIDELBERG UNIVERSITY,
TUESDAY, JUNE 16, 1891.

PRESS OF
E. R. GOOD & BROTHER,
TIFFIN, OHIO.

L II 2231
H 428
1891

Program of Services.

*At the Inauguration of Rev. John A. Peters, D. D.,
as President of the Literary Department
of Heidelberg University.*

1. Invocation by Rev. H. H. W. Hibshman, D. D.
2. Chorus by the University Choir.
3. Prayer by Rev. John M. Kendig.
4. The Charge and the Administration of Oath to President Peters by Rev. Isaac H. Reiter, D. D.
5. Inaugural Address by Rev. J. A. Peters, D. D.
6. Doxology.
7. Benediction by Rev Lewis H. Kefauver, D. D.

RESOLUTIONS.

The Board passed the following resolution after the Inaugural services :

RESOLVED, That the Board of Regents of Heidelberg University would hereby express its appreciation of the appropriate and very able address of Rev. John A. Peters, D. D., at his inauguration as President of the Literary Department of the University.

RESOLVED, That we request a copy of said address for publication, and also a copy of the charge delivered by Rev. Isaac H. Reiter, D. D., President of the Board.

RESOLVED, That we publish 1000 copies, or more, of the same in pamphlet form, and that the Secretary of the Board, Rev. Dr. H. H. W. Hibshman, take charge and oversight of the matter of publication.

Gift-
Dr. M. G. Motter
ap 5 '17

The Charge

BY REV. ISAAC H. REITER, D. D.,
President of Board of Regents.

To Rev. John A. Peters, D. D., at his Inauguration as President of the Literary Department of Heidelberg University, Tiffin, Ohio, in Rickly Chapel, on Tuesday, June 16, 1891, at 2 P. M.

The past and the present are related to each other as cause and effect. The events and activities of the past are best comprehended and understood in the light of the present; and the living issues and realizations of the present are prophetic preludes of the future. This holds true with respect to individuals, nations, and institutions.

Heidelberg College, now University, on the 13th of February, 1891, completed the fortieth year of its corporate life, under the charter which bears the official authority of the Legislature and the great Seal of the State of Ohio. Small in its incipient beginnings, experimental in its undertakings and surrounded by various difficulties, yet its course of development and activity was steadily onward to fuller maturity and a grander destiny! And today the University, having an honorable and useful existence for nearly a half a century, merits our confidence and veneration by its history of trials and triumphs, by its literary character and achievements, and by its services to the church, the nation and the world.

The annual convocation of the friends and patrons of the Institution, always full of pleasant memories and hopeful anticipations, is at this time peculiarly cheering and inspiring in view of the inauguration of a new President of the Literary Department of the University, who has entered upon the practical duties of his office.

The success of an institution of learning, as well as of any of its departments, depends largely upon the ability and adaptation of the authoritative head. This is true with respect to the general management, and to the work in detail. Government, resting in wise and just laws, in order to be effective, requires to be well defined and organized, and prudently, justly and impartially administered. When this is the condition, there

will be, as a result, mutual interest and co-operation, harmony and congeniality, order and efficiency, and prosperity and success.

Honored sir and brother, you were unanimously elected, on the 9th of December, 1890, by the Board of Regents, as President of the Literary Department of Heidelberg University, and, having accepted the call tendered, you are now to be formally inducted into office. I, as President of the Board of Regents, and in their behalf, have been deputed to address you on this interesting and significant occasion, and to charge you with the responsibility and duties devolving upon you.

As preparatory to the service of induction into office, permit me to indulge in a few reflections, bearing on the general idea of office and duty in its relation to the position and work intrusted to you.

You have been called to a high and honorable position. The office is one of peculiar labor, trial and responsibility, requiring special fitness and adaptation in regard to scholarly attainments, executive ability, mature judgment, decision of mind and firmness of purpose, as well as tact, affability and energy.

Moreover, you must bear in mind that the Institution rests upon a broad and comprehensive basis, and is designed in its organization and purpose to extend the privilege and opportunity of a liberal and thorough education to the youth of our country. Hence you, in the capacity of President of the Literary Department, are expected to give vigilant and diligent care to all its interests, to properly exercise the functions of authority and government, to be faithful in imparting the required instructions according to the curriculum, to keep watch over the progress and conduct of the students, and to endeavor in all things to promote proficiency and prosperity.

Also, you are to look carefully to the foundation upon which the educational structure is to be built; for correct principles are essential to sound instruction. And all instruction, based upon or growing out of such principles, should be thorough and intelligent. And such a course of instruction will lead, not only to a proper development of mind, but to a high order of genuine and expansive scholarship.

Furthermore, as the mind is the power that conceives, judges and reasons, it must be trained to *independent action*. It is not enough that our young men and ladies pass over the prescribed curriculum, to spend time in special book researches, to tax their memories to the full extent, and to ponder over what others have written. This is all well as far as it goes, but it is far from being sufficient. They must be taught to *think*—

to think for themselves, and to think closely, accurately and persistently; and thus train the mind to habits of thinking, and to analyze, compare, judge and determine. This is the only "royal road" to profound erudition and to eminence in scholarship. The process may be slow and the work hard, but it is an essential part of true education. There are many professed scholars, but comparatively few independent thinkers, whose power and influence become manifest and felt in the sphere of philosophy and literature. For thought "denotes the capacity for, or the exercise of, the very highest intellectual functions, especially those usually comprehended under judgment."

Education is therefore a process of drawing out rather than of pouring in, with the danger of superinducing mental dyspepsia or paralysis. We enter the world in a state of involution, and our destiny here is to unfold and manifest the latent God-given powers with which we are endowed. Hence education does not imply superfluity of quantity, or the training of any single faculty, as memory, but the symmetrical development and manifestation of all our inherent powers, whether relating to the intellect, or to the moral and religious elements of our nature.

In this connection the subject of moral instruction in our Institution naturally presents itself. The spread of useful knowledge and the cultivation of intellectual refinement can not be substituted for moral instruction. The development of the moral nature, along with that of the intellectual, is of vast importance to our youth. Those who enter upon a college course pass from under the care and solicitude of parents, form new associations, are beset with peculiar temptations, and need counsel and guidance. It is at this period that character is formed, and the tide of destiny started. It is therefore of the highest importance for the interests of our youth and of the Institution that "the moral training should be healthful and sound; that a right guidance be given to the heart and its affections; that religious principles be faithfully inculcated and the conscience enlightened;" and that a foundation deep and strong be laid for the building of moral character, which ever ennobles and elevates in the scale of being, and fits us for a life of great usefulness and a glorious destiny!

Indeed it may be said, without fear of contradiction, that a college or institution of learning without the recognition of moral principles and moral training, will prove a sad failure. It is an acknowledged fact that the most effective agency in preserving discipline and in securing the best results in study, is found in constantly presenting right and wrong conduct, good

and poor work in the class room, in their true moral light, or in the light of their influence on the development of character. And the agencies best adapted to gain the conduct and results desired in students, will also prove the best agencies to unfold their character and elevate their moral and religious nature. Intellectual instruction and moral training must be ever combined in any correct system of sound and thorough education. Thus the aim and purpose of this Institution are to educate the whole man, and its true ideal is the Christian scholar.

In the onward march of mind and the progress of educational ideas, we have entered upon a new era in the history of our Institutions. Much has been accomplished in the past, and the work, growing and expanding, requires to be further strengthened, broadened and perfected. The significant motto must be *Onward and Upward*, under high endeavors, persistent efforts and generous deeds. In this the Church, the Board, the Faculty, the Alumni, the students and the friends of the Institutions will heartily concur. If we want our Institutions to prosper we must stand by them like men, and we shall then realize that they have many warm friends among the people and the citizens. Unity of feeling, mutual trust, abiding faith, honest pride, and earnest co-operation will do much to this end. And the present is a fitting time to inspire confidence, and to renew our covenant of fidelity and liberality.

And we know, honored sir and brother, that your heart is in this laudable work of sustaining the interests of the Institution, and that under your supervision, we shall be enabled to unfold the banner of faith and hope, and take courage and go forward.

And be assured, that in all your plans, purposes and efforts to promote the interests, the order and the prosperity of the Institution, you will have the confidence, the influence and the co-operation of the Board of Regents, and of those associated with you in the work in hand. It is a great and grand work, and deserves to succeed.

And now, Rev. John A. Peters, D. D., President-elect of the Literary Department of Heidelberg University, under the auspices of the Reformed Church in the United States, do you sincerely and truly acknowledge before God and this assembly that the Holy Scriptures of the Old and New Testament, called the Canonical Scriptures, are genuine, authentic, inspired and therefore divine Scriptures; and that they are the only infallible rule of faith and practice? And further, do you promise that, in the office you are about to assume, you will make the divine authority of the Holy Scriptures, and the truth of the Heidel-

berg Catechism, the basis of all your instruction, teaching and preaching; and that you will labor, according to the best of your ability, under the divine blessing, to promote the true interests and welfare of the students entrusted to your care, both intellectually and morally, and to guide them in the way of sound doctrine, as well as in all that pertains to knowledge, truth and righteousness? If so, answer, "I do so promise."

Then, as the official act of investiture of office, I now deliver to you, by authority of the Board of Regents, the keys of the Literary Department of Heidelberg University. They are the evidences of your authority and of our trust. And we pray that your administration, under the blessing of God, and the mutual co-operation of the Board, the Church, and the friends of the Institution, may abundantly prosper and be crowned with complete success.



Growth through Culture.

BY REV. J. A. PETERS, D. D.

An Address delivered at his Inauguration as President of the Literary Department of Heidelberg University, Tiffin, Ohio, in Rickly Chapel, on Tuesday, June 16, 1891, at 2 P. M.

Mr. President and Gentlemen of the Board of Regents of Heidelberg University:

When your call to assume the Presidency of the Literary Department in this Institution reached me in December last, a vision of a bright and useful future for the Reformed Church, and the general welfare of our country, in Ohio and the adjacent states, seemed to arise before my mind's eye. As I endeavored to take in the scope of the vision, and my relation thereto, a sense of duty seemed to impel me to accept the call; and during the past three months since I have entered upon the practical work of the office to which, by your suffrages, I have been so generously called, the vision which I had, at the distance of six hundred miles, has been intensified. Without further preliminary, therefore, in formally assuming my office, in the ceremony of this hour, as, at least, somewhat appropriate to the occasion, I would invite your attention to the theme:

GROWTH THROUGH CULTURE.

At the outset of life the human soul is but a chaos of impulses, a combination of streams of tendency from past generations. The child comes into the world a little fountain of spontaneous power, inheriting the capabilities of its type, as also the special tendencies and aptitudes of its particular ancestors. The highest ideal of growth demands that these native impulses, the possibilities of high development, which belong to man alone as distinguished from inferior creatures, should be brought from chaos to such complete order, that in the individual as well as in his relations to society, there shall be no chaos left, but complete unity of life only. To modify these tendencies is possible; whatever evil exists may be allowed no congenial air in which to grow, and be practically eliminated, while the good may be immeasurably strengthened by a new and better environment. Out of that chaos, and from those tendencies has grown all hu-

man excellence in character, in literature, science and art; in institutions and civilization; in culture and refinement. At first, in the human soul all is formless and apparently powerless, yet by degrees out of vague sensation grow thought, phantasy and force, and we get philosophies, dynasties, poetries and religions. How marvelous is that change! The story of growth in the history of the human race is a tale of fact, rivaling, yea even surpassing in wonder the tale of fancy in the *Arabian Nights*. Men have seen a more wonderful lamp than that of Aladdin. Its rays reach into the deepest darkness, and banish even the death-shade. Touch that lamp and angels are at your side to do your bidding. Place it in the huts and hovels of misery and poverty, and it transforms them into the palaces of princes, where may dwell the heirs of celestial thrones and crowns. Give it a place in the midst of even a pagan society, and with incredible rapidity it changes the whole aspect of mankind. Robes take the place of rags; virtue, of vice; cleanliness, of filth; intelligence, of ignorance; courtesy, of cruelty; genuine politeness and culture, of coarseness and rudeness; health and happiness, of disease and wretchedness. Let the rays of that lamp shine forth, and the light thereof will, soon or late, discover to man the keys by which he may unlock the secret treasures of the kingdoms on earth, and the kingdom in the heavens. "As one is put into a house with many doors, all locked against him, and is given a bunch of keys and bid to find his way to the scattered and secreted treasures, so God put humanity into the world, setting man to house-keeping, and bidding him discover for himself the wealth which was stored up for his use. There were gold and silver and iron in the hills" for man, but for ages he did not know the fact; "there was the potent fertility of myriad infant seed-growths in the soil," yet, although tilling the fields was his earliest employment, man knew not for ages all the resources that lay concealed in the bosom of Mother Earth; "there was lightning in the clouds to run his errands, and, tamed and domesticated, to do the work of illumination for him," but no Franklin, nor Morse, nor Edison as yet to disclose the secret; "there was a great giant chained in the water, whom the fire would at once set loose and yet harness to do his bidding," but no Watt had yet arisen to tell the race. By the light that, with increasing brightness, has shown from that lamp, man has groped his way toward civilization, and all that a complete civilization brings with it. "The trust is as magnificent as the responsibility is awful, but though man has been long in finding his way to the secreted treasures, modern civilization bears its witness that the trust which the Father reposed in His child has not been

reposed in vain. Long and slow and painful has been the process. But the process itself has been the making of a manhood to which all civilization is witness, and which is worth far more than all else which civilization has brought.”*

What, now, is the secret force of all this metamorphosis of growth? The magician’s enchantments have been surpassed by the elevating and refining force of a truly human *culture*. In all his manifold relations man grows only *through* culture. Growth! Is it not the very purpose of all life? In every soul, in which mind is not confined by disease to a perpetually embryonic state, as in instances of idiocy, Divinity has deposited the germ of a great future. We are put here to grow. This power of perpetual evolution is one of the chief distinctions between man and the lower animals. It differentiates civilized races from the savage. “The latter reach a certain point of improvement under the influences of circumstances, and then stop. Their improvement is arrested. But, in the higher civilization of Christendom no such limit has been reached, and none appears, as yet, in the horoscope of the future. Christian civilization ever forgets the things that are behind and reaches out to those that lie before. Each generation is born on a little higher plane of attainment, in science, art and social faculty, than that which preceded it. But, this social growth depends on individual growth. Every man who improves himself is aiding the growth of society; every one who stands still holds it back. The progress of society always begins in individual culture. A great advancing soul carries forward the age in which he lives; while a mean, sordid soul draws it back.”†

Growth! not mere movement. While all growth is movement, yet all movement is not growth. The terms are not synonymous. “Movement, mere movement, is sporadic, individual; it starts nowhere, it goes nowhither; it has no relation to that which has preceded, nor any to that which is to come; the man of mere movement is like a wisp of straw, that is blown about by every wind of doctrine. Growth is an organic development that holds fast to the past and presses forward to the future.” Every successive stage of life has proceeded from a previous and inferior stage, and is going on to a consequent and superior stage. There can be no growth that has not a root in the past and a promise in the future. All true movement proceeds by this method of antecedent and consequent, the latter always growing out of the former. There is no

*Dr. Lyman Abbott in “Signs of Promise,” pp. 178 and 179.

†“Self Culture” by James Freeman Clarke, pp. 33 and 34.

blossom on apple-bough, or peach-branch in the spring-tide that has not its history, at least partially, enfolded in the winter and autumn that preceded. And, thus, all intellectual, all ethical life is a *growth*, and true progress holds fast that which is good in the past, proving all things, that it may continually press forward to that which is still better in the future. The Nineteenth century strikes its roots into the centuries gone by, and draws nutriment from them.

For a movement in humanity of this organic type *culture* is the *sine qua non*. It must, however, be of the genuine type. Otherwise you may have movement, mere movement, yet very little, if any, growth in the true sense. The history of the world is a mausoleum of movements which, in their age, had for their sole end ostensibly the welfare and elevation of the race. Their little systems had their day, and then went "glimmering into the dream of things that were." Their lack of the elements of growth in the gradual progressive movement of humanity consigned all of them into oblivion save in the dusty tomes of the historian. Before all others, perhaps the present seems to aspire to the position of "the age of culture." In so-called refined and polite circles of society, nothing seems so derogatory to a man's reputation as to be regarded as uneducated. Yet, on a closer view of motives, how few comparatively seem to be conscious of the essential points on which a true culture depends. Is it not a matter of fact that a certain superficial refinement of manners, some acquaintance with the forms of good society, a little stock of ordinary phrases, and the fact of having, it may be, seen, or heard something of, the best known products of literature, science, or art, together, perchance, with a fashionable style of dress, form, in the opinion of not a few people, a sufficient claim to the possession of culture. But, is that enough? Is it not possible that a man, sunk in the lowest depths of moral rudeness, may appropriate some of this outward varnish of culture and yet may have very little reformation of his essential barbarism? Are we, then, on this account simply, to consider him as a really cultured man? In viewing the question at this angle, we feel at once that true cultivation consists in real refinement of mind, and heart and spirit, not in merely intellectual acquirements and outward accomplishments.

In order to grasp, more fully, the idea of a true culture, I would follow the lead, and adopt the views of an eminent Christian philosopher, whose profound scholarship, and reputation on both sides of the Atlantic, have given him the privilege of speak-

ing on this point *ex cathedra*.^{*} According to his view, "we call a thing cultured, when it is perfectly shaped, ready and complete; when it is that which it is intended to be, and consequently completely fitted for its original purpose. So, then, the truly formed, or cultured, man is he in whom all natural faculties, or capacities, are thoroughly developed, so as to enable him to fulfill the purpose for which he has been created."

"The next question would, therefore, be what this purpose is; the nature, extent and destination of the faculties implanted in each individual soul, and what the end, or purpose, is toward which he should aspire. It is clear that just as any one places a higher or lower estimate on this task,—i. e. on the end, or purpose, of human life,—must his ideas of culture take either a higher, or lower form. Yet, in truth, what is, what only can be this end, or purpose? Nothing less than God Himself. The Divine is the eternal prototype, in harmony with which man is to form himself; and likeness to God is the aim for which he is to strive, by perfectly cultivating and shaping all the powers, or possibilities implanted in him. His divine, psychico-moral faculties point him to nothing less than God. And, thus, it stands written in the forefront of divine revelation: 'God created man in His own image, in the image of God created He him.' No poet who ever sang of the dignity of man has conceived an idea of him more magnificent than this; no sage ever before placed the destination of man on so immeasurably high a stage as does Jesus, the Christ, when He says, 'Be ye therefore perfect, even as your Father which is in heaven is perfect.'"

True culture, then, is the realization in the individual man, more and more, of the Divine ideal of a generic manhood. Hence, man is the only fit subject for culture. When we speak of the culture of plants and animals, we use other expressions, as "raising," "breaking," "breeding," or "training," in order to distinguish the process from the education of man. "Training" consists in producing in an animal, either by pain or pleasure of the senses, an activity, of which, it is true, he is capable, but which he never would have developed if left to himself. On the other hand, it is the nature of education only to assist in producing that which the subject would strive most earnestly to develop for himself, if he had a clear idea of himself. We speak of "raising" trees and animals, but not of raising men. The nature of genuine culture is, therefore, determined by the nature of mind, or spirit, whose activity is always

^{*}Dr. Theodore Christlieb in "Modern Doubt and Christian Belief"—First Lecture—p. 40.

devoted to realizing for itself what it is potentially, *i. e.*, to become conscious of its possibilities, and to get them under the control of its will. The soul of man is potentially free, and education is the *means* by which man seeks to realize his possibilities, or, in other words, to develop the possibilities of the race in each individual. Hence 'all true culture has freedom for its object. This is more than merely intellectual discipline. That should always be the *means*, not the *end*. "Even when such discipline is put to its final use in the mastery of new truth, it is yet far short of culture in the highest sense. For mere intellectual activity may be vain and profitless, and earn at last, as with the Hebrew sage, the bitter verdict, 'all is vanity and vexation of spirit.' The most varied training of the reasoning powers may still fail to touch the great circumference of spiritual completeness. Culture, in its highest aspect, is the aspiration for all things that may lawfully be desired. Its aim is the perfect man. It is realized, not in any one-sided development of human nature, nor in the exclusive recognition of one kind of truth, but in the happy harmonious play of all spiritual energies, in the pursuit of whatever things are true, honest, just, pure, lovely and of good report. Its true source is man's insatiable longing to be made complete in the image of the infinite perfection.

"This complete inclusion of man's whole nature within the scope of culture at once renders culture vital and dynamic. It is not the mere perception by the mind of the true order, but the conforming of the whole nature to the true order. The cultivated man is not the man who has mastered truth, but the man who has been mastered by truth; the man in whose soul the love of truth is the sovereign principle; whose inner citadel of reason and desire is garrisoned with all noble, just and rational convictions; whose feet are swift to run in the pathway of gracious and magnanimous acts. Culture sucks the sweetness from all laws, from all civilization. Apprehended in its true meaning, all things that men should legitimately seek after are its ministering servants. Not mind alone, but will, emotion, sensibility are the material with which it works. It combines them all in prolific alliance. It bears its fruit in the indestructible harvest of sweet and beautiful souls. In this sense, it is its own end, self-sufficing and final. To possess it is to realize the chief good of life. Nor is it merely the aspiration for individual perfection. Resting on the benign principle that we are members one of another, and that the perfection of humanity, as it is the aspiration for one eternal truth and beauty, can only be realized in the unity of one body, culture is not selfish

but social, not exclusive but comprehensive, not individual but catholic.”*

Yea! catholic in more senses than one. Culture in order to attain its true end and force in a social catholicity, must first and above all receive its proper emphasis in a personal catholicity. The whole man in the individual must receive special care. As Montaigne expresses the sentiment, “Our work is not to train a soul by itself alone, nor a body by itself alone, but to train a *man*.” Every part of our divinely endowed being should be harmoniously developed in order to attain a well-rounded character. Henry Drummond, in his blunt but naive way, defines a “prig” as a creature that is overfed for its size, and remarks, “one sometimes finds men of this species,—overfed on one side of their nature, but dismally thin and starved-looking on another.” Character is a unity and all the capacities or powers must advance together to make the perfect man.

Even the body, the temple of the soul’s habitation, although it be the lowest side of our complex organism, is worthy of a special care and culture. It is the man of tough and enduring physical fibre, of elastic nerve and muscle, of comprehensive digestion and pure blood, who is most likely to do the great work of life. Theodore Parker was loaded with erudition, but exclaimed on his premature death-bed, “Oh, that I had known the art of life, or found some book, or some man to tell me how to live, to study, to take exercise.” “*Mens sana in sano corpore*,” although a maxim of heathen wisdom, is an aphorism still needed by every Christian generation.

“Mind sits a queen in creation,” but it is only mind cultured, and so cultured as to realize the absolute necessity of swaying her scepter in obedience to Him who is “King of kings and Lord of lords,” so that she may apprehend all knowledge as an organic kingdom pervaded throughout by the unity of law, order, and harmony; that truth is to be found in that organic kingdom of knowledge alone, in which the unity of the ideal and the real world is solved in the absolute being of Him, who has stood among men and, in wonderful self-assertion, has declared, “I am the Truth.” True thinking is, therefore, the intellectual activity of ideal manhood, the law of whose being is in unison with the Divine and eternal *Logos*, the Christ of human history, who is the absolute ideal of humanity in every particular. The more completely we can grow into that sphere of conscious activity, the more will our thinking radiate from the true centre of the Universe, and the more shall we be

*Rev. J. Lewis Diman, D. D. “Orations and Essays,” p. 80 et seq.

raised to the true stand-point from which alone, without bias or prejudice, a survey of the whole field of knowledge is only possible.

This possibility, however, involves the imperative necessity of the special culture of another, and a still higher side in the life of the human soul, the moral and spiritual. "The logical, or scientific faculty, is not the highest exercise of the human reason. The knowledge of the highest things, those which most deeply concern us, is not attained by mere intellect, but by the harmonious action of understanding, imagination, feeling, or heart, conscience, and will, that is the whole man. This is reason in its highest exercise, intelligence raised to its highest power; and it is to this exercise of reason we are called"* in the culture of an ideal manhood. The will of man is the summit of his character, just as the heart is at its centre, and the understanding is at its base. The will is the royal faculty, which controls the affections on the one side, and the intellect on the other. Just as man rules all else in nature by virtue of his intellectual sovereignty, so the will rules all else in man himself. Hence, the highest culture of our moral and spiritual being involves a special discipline of the regnant faculty of the will.

There is, however, still another field of man's nature, which must not lie uncultured, if he is ever to realize the full conception of his being, and reach his exalted destiny. This is the potential capacity to apprehend the Beautiful, as well as the True and the Good. He needs an æsthetical culture, a culture that will bring all the powers of intelligence, feeling and will into the harmony of a yet broader unity. To be able, with Wordsworth, to see that mysterious something in "the meanest flower that blows," which can give "thoughts that often lie too deep for tears;" to be able to discern the sublimity of Niagara; to have "the sense of the Infinite suggested and awakened by the vast expanse of restless and uneasy waters;" or to stand upon the beach and catch the symphony as old Ocean hymns his deep-toned base in the melody of nature; to be able to appreciate the ideal of creative genius as it is depicted upon the canvass, or embodied in the marble;—in fine to possess the exquisite taste so as to be able to recognize that "a thing of beauty" everywhere, in nature and in art, is "a joy forever," this is indeed a great gain, and distinguishes the truly cultured man from the great majority.

And, how shall this end of a fully rounded, catholic culture be attained? The process of education is absolutely essen-

*Principal J. C. Shairp in "Culture and Religion," p. 72.

tial, an education broad and liberal in the genuine sense, an education that starts at our mother's knee, and goes forward through the family, through the schools, and through the practical life of manhood and womanhood, whose earthly curriculum, in fact, is terminated only with the grave; an education, in which the latent susceptibilities of the soul are excited into activity by being brought into contact and communion with the cultured world of mind already in existence, as that confronts us through the force of the living teacher, and the wisdom of the ages embodied in literature, science and art. The ultimate design of this process is to draw the man out of the chaos of his low and native individualism, and raise him into the more harmonious and freer life of a higher and nobler humanity. As Prof. Taylor Lewis so tersely puts it, "It lifts the man out of the spirit of the age, which is sometimes a very narrow thing, into the spirit of the ages. It guards him against the delusions of the *vox populi*, by turning his ear to hear, and his heart to understand the *vox humanitatis*, that 'still small voice,' which ever remains as the onflowing residuum after the froth and turbulence, the earthquake, fire and storm, of each succeeding age have passed by."

Now, even to approximate this high-toned intellectual, moral and spiritual culture, this is a work, this is a labor indeed. The experience of the ages, if it has been worth anything in teaching men wisdom, has taught us that to this temple of learning there is no royal road. Herein, is the maxim eminently true, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." The only pathway is that of patient, energetic, persevering toil which leads to development and permanent growth, in which, each in its season, are brought forth "first the blade, then the ear, after that the full corn in the ear." Culture, in the only correct and safe sense of the term, then, is the result of a process of discipline mental, moral, and spiritual. It comes not all at once, fully formed and fixed, like Athena from the brain of Jove, but little by little: a short step at a time. It is not a thing that can be picked up or can be gotten by doing what one pleases. It comes only through the protracted exercise of all our faculties toward given ends, under restraints of some kind, whether imposed by ourselves, or by others. In fact, it might not improperly be called the art of doing easily what one don't like to do. It is the breaking in of all our powers to the service of the will; and the man who has gotten it is not simply a person who knows a good deal (for he may know comparatively little), but a man who has obtained an accurate estimate of his own capacity, the capacity of his fellow-men, and of those who have gone before him; one who is aware of the nature and

extent of his relations to the world about him, and who is, at the same time, capable of using his powers to the very best advantage. In short, the man of culture is the man who has formed his ideals through the growth of toil and self-denial. The gate to this temple of a genuine culture is so strait, and the way is so narrow, not because culture, or knowledge, itself makes them so, but because the *impedimenta* are in ourselves. It is the original chaos of the soul, as yet not completely subject to order, it is our native indolence and sloth, it is our uncouth and untutored minds, it is our undisciplined mental powers, and, above all, it is the vanity of our self-conceit that must be overcome. Only as we lose these qualities of our ignoble self do we find a higher life, and a nobler intellectual, moral and spiritual manhood.

And the curriculum laid down by the wisdom of the ages, as the surest as well as the safest instrumentality to deliver the soul out of its original chaos and to polish it of its native rudeness, for the true student, who by the freedom of his will heartily responds to this challenge from the world of mind above him, although it may be in a slow, plodding and painful growth, is not without its desired fruits. It has stood the test of time and experience, and has not been found wanting. The tendency to ignore, or rule out, more and more the classical features in the curriculum of collegiate studies, in order to substitute purely phenomenal and elective branches, with all due deference to the judgment of any who may think otherwise, in my humble opinion, is a departure in the wrong direction. Where is the utility, we are sometimes asked in a plea of this character, in the continuous study of languages that are dead, as well as the nationalities that once used them? But stop and consider, ere you yield your assent too readily to this line of reasoning, and you will, most likely, be able to detect some inaccuracy in the argument. A language does not cease to live because it ceases to be spoken. "Are not the ancient classics life of our modern life? A part of our heritage from the ages, are they not an indefeasible possession? We cannot get rid of Greece and Rome, even if we would. The phraseology of Latin is wrought into our mother tongue." Its influence is still living in our thought, our feeling, our institutions, our laws and our policy. In studying it, therefore, we are studying our own tongue in its sources, and getting all the discipline and nutrition of mind which flow from the study of the origin and history of words. "The scientific vocabulary of English is studded with Greek words. The whole body of our literature is penetrated with allusions taken from the Latin and Greek classics. The traditions of those an-

cient nationalities encounter us in our modern life almost at every turn. They have marked out the course we have taken. They have dug out our channels of thought and action. We build on Greek lines of architecture; we march on Roman highways of law; we follow Greek and Roman patterns of political and social life. Not to understand these forces, these norms, is not to understand ourselves.”*

While the student is passing through this process of discipline in ancient classical and mathematical lore, he may, it is true, in his narrow vision, see very little of practical utility to come out of it, but time will correct all that. He may, indeed, forget the little Latin and less Greek which he has learned, he may become rusty in the severe reasoning of the mathematics, but the mental states and attitude, the harmony and order in habits of thought, the texture and strength of mind which the ordeal of this discipline has afforded him have not passed away. In Philosophy, that “ethereal mistress of all sciences,” he may not be able perhaps to remember the peculiar tenets of all the schools which have arisen, flourished for awhile, and then have disappeared from among men, yet even here his growth of toil has not been in vain. From her azure heights, Philosophy, particularly when she has been baptized with the spirit of Him, who once sat among the lawyers and doctors of Jerusalem, both hearing them and asking them questions, stoops to lead the diligent student through her transcendental mazes into the love of truth for its own sake, and raises him more and more to that regal position from which, with unclouded vision, he may be able to see the true connection of all science.

All this, however, is the fruit only of years of growth. The histories of literature, science, art and philosophy afford examples almost innumerable. Indeed very few productions of the mind, worthy of immortality, have been produced save by the payment of this price. We are delighted with an elegant piece of composition, or stand in admiration before a master-piece of art, but we are apt to forget that it may be the fruit of years of patient, yea almost despairing, toil. When a lady once asked Turner, the painter, what his secret was, his answer was, “I have no secret, madam, but hard work. Labor is the genius which changes the world from ugliness to beauty, and the great curse to a great blessing.” Verily! it is Bishop Butler giving twenty years to his *Analogy*; and Gibbon twenty years to *The Decline and Fall of the Roman Empire*; it is Kant working half a century in the mines of metaphysics; it is Sir Isaac Newton

*“Essays and Studies, Educational and Literary” by B. L. Gildersleeve, Baltimore, Md., 1890—page 44.

re-writing ^{this} *Chronology* seventeen times, and Adam Smith toiling ten years over *The Wealth of Nations*,—these are the men, and such as they, who do the work which stands the test of time, and which the ages honor. Through such culture humanity grows.

I am well aware that this theory of growth, through years of discipline and high culture, goes counter to many of the methods employed by the current and more popular educational theories of today. Is it not a palpable fact that a good deal of the culture of this generation, in this country especially, knows but comparatively little, if anything, of growth through toil, in its workings, either in labor, or in time? Indeed for all solid growth by the slow pathway of a genuine culture, it oftentimes does not conceal its supreme contempt. This is an age of steam and electricity, we are told; we need a fast course of training in everything, and, consequently, the tendency to apply the principle of high pressure to almost every sphere of human activity,—alas, too often in the sphere of education, just where the factors of patience, toil and time cannot be ignored without pernicious results—is too apparent. A kind of smattering of all sorts of knowledge, some taste for reading and for art, taken together pass with quite a large body of slenderly equipped persons as “culture,” giving them an unprecedented self-confidence in dealing with all the problems of life, and raise them in their own estimation to a plane on which they see nothing higher, greater, better than themselves. The mischievous results of such a pseudo-culture may be easily estimated. A society of ignoramuses, who know they are ignoramuses, might lead a tolerably happy and even useful existence, but a society of ignoramuses, each of whom thinks he is a Solon, would be an approach to Bedlam let loose. May not something analogous to this be seen today in some parts of this fair land? Under the influence of false systems of education, together with the rapid acquisition of wealth, a body of persons, by no means small, has arisen, who are not only enjoying themselves after their own fashion, but who firmly believe that they have reached, in the matter of social, mental and moral culture, all that is to be attained, or desired; and who therefore tackle all the problems of the day, men’s, women’s and children’s rights and duties, marriage, education, suffrage, life, death, immortality, with supreme indifference to what any body else thinks, or *has* ever thought; and who, moreover, have their own prophets, heroes, poets, orators, scholars, and philosophers, whom they worship with a kind of barbaric fervor. And what shall the harvest be? Nay, what is the harvest already? A kind of mental and moral chaos, or upheaval, in which many of the fundamental rules of living,

which have been painfully wrought out by thousands of years of bitter human experience seem, at times, in imminent risk of totally disappearing. And still more, a fearful harvest of moral corruption is threatened to be reaped, in high as well as low places among us, within the sacred precincts of the family, in communities, in the state, and, saddest of all, in the church, which, however fearful the corruption and darkness of any particular age may be, should ever be "the salt of the earth," as well as "the light of the world." And what is the true inwardness of many of these social evils? Is not the narrow and shallow foundation of much of the so-called "culture" of the day largely responsible? We want to eat bread, to be sure, but to eat it according to heaven's ordained law, in the sweat of our face, that is apparently just what many do not want. They seem to want a royal road to every thing, forgetting, as John Ruskin, in his quaint way, observes, that "there are, in fact, no royal roads to any where worth going to; that if there were, it would that instant cease to be worth going to. No cheating, nor bargaining, will ever get a single thing out of nature's establishment at half price."

"We hear much about an education suited to the times. But an education truly suited to the times is not such an education as the times ask for, an education that flatters our overweening conceit of material progress, that drives us with new force along the path on which we are already rushing with rail-road speed: we need rather a corrective for this distemper; a power that shall struggle with these debilitating influences, and strengthen our civilization at those points where it is most weak. Culture should lead, not follow. That indefinite tribunal which goes under the convenient designation of 'public sentiment' has no right to meddle with these high matters. 'The end of education,' says Richter, 'is to elevate above the spirit of the age.'"^{*}

And, in conclusion, Gentlemen of the Board of Regents, believing that this subject of a healthy growth in manhood and womanhood, in institutions and civilization, which is to be realized through genuine culture only, is one in which you feel a deep interest, in common with myself, by virtue of the very office which you here fill, as well as the responsible trust of a growing institution of learning committed to your care, I accept the office into which I have now formally been inducted by your authority. I feel assured, further, that the views which I have thus so imperfectly expressed on this vital theme are in perfect accord with your own. Yea, if I am at all conversant

^{*}Diman: "Orations and Essays," pp. 97 and 98.

with the history of this institution, which is now our common interest, was it not founded on this comprehensive idea of culture, that it is not something intellectual merely, but something that covers man's whole nature? In the prospectus of the annual catalogue of the institution I find this terse but weighty sentence, which is the text that has, at least partially, suggested my theme: "The education at which the institution aims is that of the whole man, and the Christian scholar is its true ideal." In all your deliberations and legislation, ever keep in mind, and cling, with unswerving devotion, to that original idea of the founders. It has the right ring and right trend for all true methods in the educational movements of this age. A grand heritage is ours. Let us enter in and take possession. No other institution of learning, at least in the Reformed Church, methinks, has more auspicious opportunities. Humanity is moving onward to a higher plane of life and growth, and humanity is a thing that is larger and greater than individual men. Will we move with it, or will we retard all true progress? Remember that all inspirations are vital, and the movement of a true growth *will* go forward without us, as well as with us. It is only living things, and living men that have the power of growth. If we are alive to the highest wants and necessities of the age, we enter with the Master to the feast; if we are dead to these wants and necessities we shall be brushed aside as useless. "The one shall be taken, the other left." A fossil may be beautiful in itself, but its intrinsic value in the living present may be significant only as a specimen of a species perhaps extinct. The golden age in the dream of a pagan civilization was always in the past, but the golden age of a Christian civilization lies in the future. All the weary march of the race can surely not be for nothing. All the blood shed, the oil, the struggles, the tears, the aspirations of humanity cannot fail. The Earth shall yet hang luminous in the smile of God. Let us take heed lest a false conservatism may rob us of the immortal crown that awaits all genuine evolution.

Of me, and my colleagues in the Faculty, you ~~can~~ expect ^a that the republic of letters shall receive no detriment. We accept the trust, responsible as it is, but the engagement is a mutual one. To you must we look for guidance, continued moral support, and wise counsels. May this mutual trust and confidence henceforth be fully realized, and may our united purpose ever be to make this institution still more worthy of the church and of the world. Let us mutually realize this ideal of culture, and *that itself* will be genuine growth. To be a *man* in "the Federation of the world," that new earth of the com-

ing golden age, wherein Righteousness shall be the reigning law, is more than to be a king in some "pent up Utica." To follow daily in the footsteps of "The first true Gentleman that ever breathed;" and to bow profoundly at the hallowed cross of Him,

"Who taught mankind
What 't is to be a man,—to give, not take;
To serve, not rule; to nourish, not devour;
To lift, not crush; if need to die, not live,—"

this is to have the only culture worth having, as well as the true secret of success in life, and the certain hope of victory at last.



LIBRARY OF CONGRESS



0 029 895 790 5